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Yearly Meeting Executives Number

A Symposium

California and Oregon Yearly Meeting Sessions

The Seekers—A Temperance Play

By H. Millard Jones

The Six Pillars of Peace

By John Foster Dulles

Dynamic Spiritual Life

By Charles F. Thomas

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For July 25—What the Drink Habit Costs
(Deut. 21:18-21—Proverbs 23:20, 21)
(I Corinthians 6:9-11)

DOLLAR COST

For many years a chief diversion of advocates of prohibition has been to figure in dollars the costs of the liquor business. With high taxes for manufacturers, wholesalers, and retailers our liquor bills reach astounding figures. The costs of the products of the business—crime, sickness, incapacity, poverty, dependency, accidents, loss of man-hours, deaths—mean that many millions must be added to the costs per drink, pint or quart which the consumers pay.

PHYSICAL COSTS

In Solomon's time, with home made wines only, and no taxes on the traffic, the money cost of the drink habit invited little comment. Alcohol has been the same poison from Noah's time to ours. In whatever form it is taken it works harm to the human body and all its organs. It blunts the mind, dulling the intellect, perverting the emotions and overpowering the will. It attacks the God given powers of spiritual comprehension and turns loose all that is low, bestial and vile in human nature to do its worst in making man a wreck physically and separating him from God spiritually. What wonder is it that the inspired Book says that drunkards have no place in the Kingdom of God!

SPIRITUAL COSTS

The Bible has passed over money costs of the drink habit. It tells of heavier costs, that for which virtue and honor sell; the price of respectability, love, esteem and commendable living. Still beyond these is the cost of the drink habit which no dollar sign or any figures of value can express. It is a cost beyond the value of the whole world if a man should buy it. The value of a human soul is the ultimate cost of drink to a drunkard. Beside this all other costs become insignificant trifles.

Alcohol is a subtle, deceptive drug. It is a liar, and its defenders imbibe its characteristics. The Mosaic code prescribes capital punishment for a drunken son. The apparent heartlessness of this is justified only when the physical, economic, social and spiritual worthlessness

of the drunkard are considered. (We must remember that Jesus came to over write the sternness of the law with the love and mercies of divine grace.) Our laws, with our knowledge of the consistent and unvaried debauching and brutalizing performances of alcohol through forty centuries, give alcohol a place in our nation. Our laws permit, tax and license the liquor business. No maker or dispenser of this poison operates today without national sanction and protection, and the government receives the taxes in exchange for the favors it gives. Parents in homes by thousands teach their children the fine art of serving beer, wine or cocktails, and draw their pay in debauched and besmirched sons and daughters. Our laws plant taverns by thousands where young women are trained to become bar maids, a trade that imperils all the womanly virtues. By legal sanction of the liquor business our nation multiplies the number whom the drink habit conquers, makes them forget heaven and drives them to hell. Yes, the drink habit is costly.

ALBERT L. COPELAND.

For August 1—Man's Extremity, God's Deliverance

(Exodus 5:22, 23; 6:1-7)

GOD'S READINESS TO DELIVER

Some one asked a man of letters why Christianity did not prevent the evils of the world. He replied, "Christianity has not been tried yet." So might we ask why God has not delivered all who are in bondage, socially or spiritually. Perhaps the true answer is that man in all his experiences of captivity has not sought God as a deliverer. Many throughout Galilee found Jesus a Saviour and a healer, but the folk of Nazareth continued to be blind, sick and crippled because of unbelief. Through the ages God has been persuading men to permit Him to deliver them. He has never missed an opportunity to do all for man that man would let Him do.

MAN'S SLOWNESS TO ACCEPT DELIVERANCE

Moses, great man that he was, was impressively human. It seemed at times that he must strain his faith to believe God, or to wait for God to have His

time and way. Man of average life span has much less than a century on earth to learn about God and to see how He does things. God's ways to finite man seem to drag out interminably. We fail to remember that God has a whole eternity in which to work out His purposes. How little we see in one short lifetime! So Moses complained to God. He had told Israel "I AM" had sent him. He had said the same to Pharaoh. Israel had doubted. Pharaoh had grown angry and ordered heavier tasks for his slaves. Could "I AM" be master of Pharaoh's gods? Could Israel be liberated?

GOD'S BEING INSURES DELIVERANCE

Once more God reminded Moses of the greatness of Him who promised deliverance. "I am JEHOVAH. The patriarchs knew me as El Shaddai (God Almighty) but by my name JEHOVAH I shall come into closer covenant with the children of Israel. Tell them I am the 'Alone Existent' and before me all other gods are non-existent. I will redeem my people with judgments, and they will know me as their God who is JEHOVAH." It takes the omnipotence of God to overcome the reluctance of man to believe. It takes man's direct extremities to teach him that his dependence is triumphantly overcome by God's independence. Jehovah is God's name in which He loves man, covenants with him, remembers His covenants and keeps them.

WHO ARE DELIVERED

How few men of all who have lived have really given God a chance through them to display His all surpassing mightiness! Enoch gave God a three century trial and gloriously proved His saving power. Noah withstood the jeers of skeptics for six score years, and again Jehovah became a redeemer. Abram would have died in Ur, a man whose name no history would have recorded, had he not "Believed in Jehovah." Isaiah learned that "Holy, holy holy, is Jehovah of Hosts" and received new power "to proclaim liberty unto the captives." Sin has brought man to his extremity in every generation of human kind. Those who have believed God are the ones for whom God has wrought deliverance. The fullness of deliverance planned by God for His children will be consummated "at the revelation of Jesus Christ." "Amen. Come Lord Jesus."

ALBERT L. COPELAND.

Personal acquaintanceship with single child that does not have a chance for decent clothes, food, schooling, character training does more to make people socially-minded than all the books and lectures put together.

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Dynamic Spiritual Life

By Charles F. Thomas

A message given at the regional conference of the American Young Friends Fellowship, held at William Penn College, Oskaloosa, Iowa.

THERE are plenty of persons to live a drab and colorless life, willing to let the forces of their world toss them about as aimlessly as drift-wood on a wind-swept lake. But there are few who cut loose from all inhibitions and conventional moorings to venture an utterly dedicated life to the high calling of dynamic spiritual living. Within our grasp there is a life so completely selfless, so wholly surrendered to the goodness and love of God, so thoroughly God-centered, that whatever is done is in the power of the holy. There is a love that transforms all our inhibitions into powers, that builds up within us a divine energy equal to "faith that can remove mountains," that walks over the earth in confidence, that transmutes its radiance to all with whom it comes into contact.

Within the reach of each of us is a Holy Will that eclipses all our petty wills. This Will sends its servants laboring, loving, and dying over the earth, to heathen, to princes, to warriors, to dictators, to prisons, to starving children, to the afflicted and suffering everywhere. Men have suffered physical and mental torture, imprisonments, disdain, floggings, public abuse, fire and the gallows rather than be guilty of disobeying that Will. This Will is seeking us today. It searches out those who will respond and fills them with dynamic inner strength. All who are responsive can no longer live drab and colorless lives. The whole earth begins to sparkle with new and meaningful opportunity. They are as eager as the bloodhound at the end of the leash. God wants that kind of souls. He is calling such to a glorious task. The Kingdom of His Reign awaits all who pull at the end of the leash, leading ahead the sluggish church. Will we heed this noble and daring call?

REVITALIZED RELIGION NEEDED

Right now Quakers need an injection of new life. They need the release of a fresh flow of powerful dedication. The opportunity that is unfolding before young Friends of this day is unmatched. We are set before a Gibraltar gateway. A transformation can come to the Quaker church through dedicated messengers who have touched the Source and Center of life. Once this potential power is released it can sweep the dusty rooms of our closed hearts and closed meetinghouses and open them to the refreshing breezes of the dawn. But this means that you and I will have to be the channels of that new life. We will have to be the breath of God, breathing new life into dry bones. Will we meet this challenge?

We are faced with decadent religion. Although the tide may be out, there is an answer to the emptiness. Although the stalk of the plant is dry, the seed is not dead. The seed of vital religion can never be destroyed. That seed is the Word of God. When we see the root claim of God, his seed and truth as the power and energy to overcome our faltering uncertainties, new life will begin to grow. The seed is planted. It is laid beneath the surface soil of our hearts. Look within and cultivate! Grow an inner Victory Garden! God is the giver of the increase.

A CALL FOR COURAGE

Our world demands brave souls. It is hard boiled. It is cruel. It is wicked. It is foul and hellish. The soft-hearted can do little against the powers of darkness that roar through the earth. Brave men die daily on the far-flung battle fronts. They are courageous, stout-hearted, unflinching, completely sacrificial. They know this is a hard world. But they are determined to be as hard as the rest. What we need is youth whose souls are brave enough to melt the hardness with love, to meet injustice with justice, to run the barbedwire entanglements of human cruelty, to dig the dust and muck out of blinded eyes by patient, loving and healing services in the name of the divine Healer. We want courageous souls who see the kingdom of God and have no eyes for anything else.

From whence come such dynamic lives? It is plain that they do not just happen. They are the product of deep inner searching, of unabated longing after the Life of Life, of full and utter surrender to Him who "sought me ere I knew him." Such life only results in one who blasts the ugly stumps of doubt, who crosses the threshold of a living faith and enters the world of freedom to believe. Such life belongs only to those who dare the gospel of the undying Christ, who plant themselves daily at the altar of the Cross and who take up the unfinished vision of the Man of Galilee. It is to this dynamic life you and I are invited. In fact, we are pressed toward it. Only our holding back keeps us from entering. Were all our inhibitions suddenly released, we would verily fly into the life, like a rubber band when released of its tension. Will we let go of ourselves and all tensions, self-imposed, long enough to feel the total pull of God upon us?

THE WAY OF ADVENTURE

Dynamic spiritual life is a venture. No hope of spiritual power, satisfaction, or vision can be expected unless we are willing to adventure the yet unknown paths of the Spirit. Could we but say with total acquiescence, "I am ready to trust the way of spiritual life." Nothing could stop the power of such surrender. Some are afraid this is escape. Not so. God is the most exciting and

marvelous venture the soul of man has ever made. This adventure is unpredictable. It is so satisfying, so good. Surprises await one at every bend. The wonder and glory of it is in seeing the weak become strong, the unloving become loving, the dark become light, the impossible become opportunity. Ranging the utmost peaks of the mountains can produce no greater thrill than this venture into the mystery of the Eternal. Joys burst upon one that cannot be contained. The ordinary becomes extraordinary. The simple and common are loaded with dew of God. Men become brothers. Friends are jewels, not toys.

George Washington Carver, that great scientist and saint of the Negro people, thrilled at a flower or a bit of clay outside the door of his humble laboratory. In my dull understanding of the secrets of nature I run to some spectacular scene to have awe aroused in my spirit. Carver was a dynamic scientist. I am nothing of a scientist. He was a *lover*. I am an *admirer*. The soul that has truly met with God is not just an admirer, it is a lover. That is why the most mundane affair may be flooded with a divine radiance. The conscious Presence may water our soul at any minute, even while climbing the dreary steps to a one-o'clock class, while writing an examination, or while chatting with a friend. The Presence will cause one to walk on heavenly sidewalks while literally trudging up campus hill out there.

CHANNEL OF HEALING FORCES

More glorious than these things, however, the soul that has plumbed into the secrets of dynamic spiritual life can live in a world of death and destruction and feel a divine Healer. He may find, to his surprise, that he has the balm of health in his *own* hand and heart that is keeping some sufferer alive. In the mass and crowd, among the hurrying and toiling, immersed in the psychology of war and hatred, amidst the howling storms of human fantasy, virtue can and does flow from the God-possessed. Such persons are baptized with love, flowered with calm, steadied by Eternity. Such a soul is a healer. He is illuminated. He is dynamic. He belongs to an age of destruction, yet is indestructible and non-destructive. To this we are now invited, before we have wasted our hour and the light has been passed on to another.

Dynamic spiritual life cannot be argued. To argue it is to fail to convince or to have. It can, however, be witnessed to. The love of God for us is not a point of argument. It is an experience the joy of which is beyond measure. No more would one argue the joy of that love than he would the beauty of a flower. The response of the soul to God is its own evidence. The result is its validity. As Rufus Jones says of faith, "It is a moral attitude and response of the will to the character of God as He has been revealed in Christ. It is like the act which closes the electric circuit, which act at once releases power. *The dynamic effect which follows the act is the best possible verification of the rationality of the act.*" (Italics are mine.) Yet it is possible to remain pent up, closed off from the current, if we persist in always knowing all the arguments and causes. Today we want results. It is the results that evoke a living testimony and witness.

EXPERIENCE IS PROOF

Would anyone try to tell George Fox that he was the victim of auto-suggestion when he exclaimed, "When all my hopes in all men were gone, so that I had nothing outwardly, to help me, nor could tell what to do; then, O then, I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition!' When I heard it my heart did leap for joy"? Whatever psycho-

logical factors may have been involved, he met his Lord. Nor would he have cared to argue such factors, but he would die in witness of what the experience did for him and will do for others.

Many explanations can be given for the experience which happened to Saul on the road to Damascus. In all probability much truth would be contained in the explanations. But how can we be too concerned over the way it happened? It happened and we have the new man Paul. Instead of a murderer, hounding down the Christians to burn them and extinguish the torch of Christianity, we have the Christian missionary, writer, spiritual genius and dynamic saint.

It would have been utter vanity to tell Fox or Paul that Christ was only ordinary man, great to be sure. Fox would say, "Whereas I could find no way out of my miserable condition, He met me and I found joy." Paul would say, "Though I was the chiefest of sinners, by the grace of God I am what I am." This is what we mean by saying that such experience cannot be argued. It has a validity and a power resulting in action that cannot be denied. These men became the exponents of a dynamic religion, a religion of inner experiences and conviction. Say what we will, even allow that their experiences were irrational, they became more rational men than they had been before. Who will deny the power of any situation in which one feels the evils in himself weakening and the good to be strengthened? "Do men gather grapes from thorns?"

THE CALL OF THE SPIRIT

It is this dynamic life in the Spirit to which we witness. It must have more exponents, messengers of the power of love. A fainting world awaits you, if your soul is aflame with the Light. Such life must invade us, now. It must sweep into our souls like the gigantic tide of the ocean backs up into the rivulets and lakes. It must pervade our churches, move in on college campuses, flow out over the streams of the world's hate and swallow them up. It must enter our conferences and penetrate program and activity. It much be found amid our studies and daily work. It must go to Civilian Public Service Camps, on Peace Caravans, into Work Camps. It must be tied to every bundle of food and clothing shared with a suffering brother. It must drive ambulances, care for the sick, remove race barriers, entertain strangers, (Japanese and refugees) and open prison doors. It must invade our possessions and alter our economy. This humanistic, materialistic, hell-bent age of power and destruction calls for just such spiritual dynamic. The call of the Spirit is upon us today. What a challenge! What a hope! This is our day for dynamic living. Systems cannot solve the ills of human misery. Systems depend upon persons, the right kind of persons, God-possessed, God-centered, dedicated, dynamic.

Valued Servants of the Church

This issue is being especially devoted to the yearly meeting executive secretaries and superintendents. They are our unsung heroes. These women and men have a close and constant connection with the life of the local meetings. They are not arm-chair administrators. They have an understanding of the work, the needs, and the problems in their yearly meetings. We welcome their messages to the pages of this issue. The variety of approaches in the different yearly meetings does not diminish our central and fundamental unity of spirit and purpose. By this sharing of experiences, insights, and outlooks, we can all learn ways of improving our work and service.

Yearly Meeting Executives Speak Out

A Symposium

HOW A NEW SECRETARY TOOK HOLD

BY ETHEL H. WALL

Wilmington Yearly Meeting had the misfortune at yearly meeting time last year to lose a good Secretary—Wendell G. Farr—due to increasing duties at Wilmington College, so a substitute had to be found quickly. In speaking out of less than a year's experience, it is with a feeling of extreme limitation comparable to the primitive method boys used to employ in teaching one of their number to swim, "Throw him in and he'll learn," that this report is written. Bewildered—a first necessity was an attempt to formulate some working basis of the function of a Yearly Meeting Secretary. The following paragraphs relate a statement together with a few projects tried out this year.

Consideration of the conditions and trends in the Yearly Meeting as a unit, led straight to the constituent local meetings. First of all, it seemed a necessity to become a *Discoverer of Resources*. This quest led North to evaluate recent books of experienced leaders in various lines of Christian Education, which might be offered to local workers as "tools" for greater efficiency. Then the quest led East, West, and South to discover in local meetings present and potential leaders. A small beginning for improvement has been attempted by furnishing a "kit" of these "tools" to circulate for one month in each of the local meetings of a Quarterly Meeting. Since the Yearly Meeting had no circulating library this project affords local leaders opportunity to "sample" the tested experiences of outstanding leaders. The "kit" contains *As Children Worship*, *How Shall I Learn to Teach Religion?*, *The Use of the Bible With Children*, *Everyday Problems of the Everyday Child*, *How to Improve the Sunday School*, together with smaller books on the Christian home, problems of small Sunday schools and Advance in Christian Education. To date the reactions have been favorable. One important phase of this project is to provide constructive suggestions for improvement of leadership. Suggestions on a printed page remove all implications of personal prejudice and reveal right procedure. Even among Friends with traditions of democratic organization there is ever-present need to be alert to guard against symptoms of dictatorial methods. Even leaders must exercise restraint and

self-discipline. The discovery of "potential" leaders is but the beginning—there must be opportunities to learn and workers must be willing to study for improvement. It is a matter of deep "concern" that these "potential" leaders, found among those recent graduates of Young Friends groups, as they are establishing their homes, may be given responsibilities which will stimulate confidence and participation in the work of the church.

In the event a meeting seeks new pastoral leadership, the function of the Secretary is still that of "discoverer of resources." One may be able to suggest available people, but every meeting determines its own choice of leadership in accord with the desires of its members.

Promotion of the organized activities of various departments of the work of the church is an important function of a Secretary. Much time and energy is given to attending committee meetings, studying reports, conferences with leaders, searching for the best suggestions and methods offered by the Boards of the Five Years Meeting and by other meetings and organizations, and the correlation of the interests of all departments. Much correspondence is involved in these efforts of *Education* and *Promotion*. There are many challenging problems: why do meetings dwindle? how to stimulate, inspire, encourage, so that the greatest growth may occur. These are the pastor's problems, but also the "concern" of a Secretary.

A study of the statistical report of Wilmington Yearly Meeting disclosed that almost one third of the total membership is non-resident. Clerks of local meetings were asked to furnish lists of non-resident members with present addresses attached. This revealed widely divergent practices. Some meetings have no records of the present location of non-resident members, while others contact non-resident members at intervals of one or two years. It ought to be of greater concern that these who move out from a home meeting may have their interest conserved by actual knowledge of Friends activities and service. It is possible that by sharing the roster of non-resident members with the Wider Quaker Fellowship, this may be accomplished. The hoped-for outcomes are:

1. To stimulate local meetings to contact their non-resident members by giv-

ing local news and appealing for financial cooperation.

2. To awaken non-resident members to the realization of responsibility involved in retaining membership.

3. To conserve the interest of those who have sentimental desire to "always be Quakers," to cooperate with the "home meeting" and also with one which may be near-by, through facilities of the Wider Quaker Fellowship.

Stimulating Loyalty to the Society of Friends. The most fundamental project attempted this year has been the preparation of a simple outline of the history of the Society of Friends. Each meeting is urged to encourage the pastor, or other competent person in the meeting to present the thrilling story of the rise, and history of Friends, as a Preparation Course in Membership for Juniors. A packet of resource material, with bibliography of available books, was furnished to each meeting by the Evangelistic Committee of the Yearly Meeting. It is fervently hoped that a study of the foundation principles,—the sacrificial loyalty to conviction, demonstrated by early Friends,—may lead questing minds to discover the implications of loyalty to Christian ideals in these days of strain and stress, when truth is camouflaged and propaganda so stealthily interferes with freedom. May we become Seekers of Truth and earnest followers of the Christ, so that individual members of every meeting may be devoted to a constant demonstration that the Way of Love is the only solvent for the complex problems which confront every member of society.

HISTORIC YEARLY MEETING MAKES NEW HISTORY

BY JAMES A. CONEY

The Yearly Meeting of Friends for New England has just concluded its two hundred and eighty-third annual session. The sessions were held in a beautiful pine grove by the shores of the Atlantic Ocean in Maine.

Two hundred and eighty-three years is a long span for continued activity of an organized religious group. Being the oldest yearly meeting in the world, one must suppose that the very essence of Quakerism was lived and practiced by the Friends of two to three hundred years ago. Much has been written of the history of these Friends and very interesting reading it is.

Since 1661 when the first annual as-

sembly of Friends met "at Rhode Island, to wait upon the Lord, and to see the faces of one another," Friends have met and the Society "has carried on in many ways the good order of business and of meetings for worship and discipline" as was begun in New England nearly three centuries ago.

Our Yearly Meeting is solidly identified with the Five Years Meeting, but I doubt if we could be termed a "Pastoral Yearly Meeting." Of the forty meetings functioning, only seventeen have full-time pastors. The remaining number vary considerably as to the conduct of the meeting for worship. There is a returning to unprogrammed meetings with considerable silence. Some of these meetings are held in the homes of Friends on a First-day evening with good attendance and a wide sharing of vocal service.

Meeting reports show also that Friends are more and more getting under the burden of suffering and needy humanity. Much knitting and sewing, and collecting of garments for relief in Europe has been going on especially since the advent of war, although prior to that time bundles were being sent to the American Friends Service Committee.

Our Yearly Meeting has risen magnificently to the needs of Civilian Public Service, and gifts by truck loads have gone to the camps. One city meeting has found happy service visiting a nearby alien camp, conducting worship, and giving entertainments for the interned. Another piece of service is carried on by one of the ministers, which may be rare among yearly meetings. That is the visiting of schools throughout Maine, teaching temperance with the aid of sound movies. In one village in New Hampshire where there is, in addition to the Friends Meeting, a Baptist church, frequent gatherings together are held and the congregations of the two churches unite occasionally for morning services in each other's place of worship.

A few years ago a Friend was concerned over the almost non-attendance of juniors at the sessions of the Yearly Meeting. His concern was laid before the Yearly Meeting with the result that a Junior Yearly Meeting was started. In as many years as the fingers on one hand, the attendance of juniors and young Friends jumped to 150, and now there is a well organized Junior Yearly Meeting with a program similar to that of the adults. Clerks and committees take care of the daily schedule of business which includes Bible study, missionary study, handwork, recreation, Friendly facts, and carefully arranged study circles. The presence of so large a number of young people has tended

to inspire the adult Yearly Meeting and its attendance has doubled.

Two new meetings have sprung up in recent years, both being the result of concerned Friends making it their business to round up persons in the community who should and would enjoy a Friends Meeting. Both of these meetings are very active in giving expression to the Quaker way of life.

There are five distinct groups of Friends in New England. They are the Yearly Meeting of Friends for New England, New England Yearly Meeting (Conservative), The Connecticut Valley Association of Friends, The Providence Association of Friends, and the Cambridge Friends. Efforts are being made for all Friends of New England to unite as one body. In February of this year a conference of all Friends was held at Lynn, Massachusetts, when, in spite of a severe winter day, ninety-one Friends met for worship and fellowship. Howard Brinton came from Pendle Hill to discuss with us the story of the two separations which occurred more than a hundred years ago. This and other contributions made the day a helpful one, and it is earnestly hoped that before long all Friends will be as one Yearly Meeting.

As one sits musing of the sustaining grace of our Heavenly Father through two hundred and eighty-three years, one would appreciate knowing the extent of the service rendered and the cloud of witnesses to redeeming love. Untold blessings must have come to many generations but to us who are still privileged to carry on, our desire is that we want to be healed of whatever spots and blemishes we may have. We want to follow the lead of our Saviour and perform the tasks which are ours in this stupendous day.

FINDING AND TRAINING LEADERSHIP

BY FREDRIC E. CARTER

ONE of the first books I ever read as a young minister was Drummond's *Natural Law in the Spiritual World*. One of his most striking statements was about the duty of man to "prejudice Nature to yield her best." We have a garden and have no hesitation to pounce upon the weeds that are doing a piece of sabotage during these weeks of rainy weather. But whenever it is dry enough we are doing all in our power to "prejudice" our garden in favor of vegetables.

Albert W. Palmer, president of the Chicago Theological Seminary, in a recent article entitled, "The Threat to Protestant Ministry," said: "What this war, through conscription of eighteen-

year-old boys may do to theological education is of very special concern to the Christian church. What shall our churches do for an educated ministry when our present ministers lie in the dust? That was the question that led our ancestors to found Harvard College. Now, after three hundred years, it becomes once more the question of moment. But now it is not only a matter of how to provide an educated ministry, worse than that, the very heart of the problem is how to secure the right men to train. As president of a theological seminary it has been my responsibility to recruit men for trained leadership of the Christian church. Some of these men have come out of pious homes and warm evangelical church life, knowing from an early age that the ministry was their vocation."

At a recent state conference of pastors in Indianapolis, deep concern was expressed by outstanding men of different denominations because we are facing a tragic shortage of ministers in Protestantism, and urged that we should begin to influence and train boys of twelve years of age to look forward to the ministry as a life investment.

In *The Christian Century*, 2-10-43, Robert Hutchins, president of the University of Chicago, in his article, "Crisis in Leadership," says: "When the lower age limit for induction into the armed forces under the Selective Service Act was put down to include the eighteen-year-olds, a very serious problem was raised with reference to the future supply of a ministry for Protestant churches. The draft was lowered and 17,000 Catholic boys in 201 American seminaries who have 'a vocation for the priesthood' are considered by the church to be students of theology even before they have completed secondary school. So the lowering of the draft age to eighteen has not reduced by so much as one the number of young men who crowd Catholic seminaries. Neither will it effect those who will enter in future years, for the simple reason that they will be placed in this special category for exemption in early adolescence."

This places Protestant churches in a very difficult situation. Spiritual elders used to lay encouraging hands upon young people of promise and say, "We feel thee is called to preach the gospel." A later time the notion gained popularity that it was better to "let them find it out for themselves and make their own decision," and that "older influence should not be brought to bear upon tender minds." The fact is, youth are equipped to "find out for themselves," but they do need to be inspired and guided. Many of us did "find it out," and felt the divine urge and the need of older influence, to "prejudice" us to

give life to Christian service. Today we appreciate the encouragement we received from older people who had intuition and concern for us in our youth. But before anyone made the suggestion, so far as I remember, I felt that I should be a minister when I was a boy of fifteen.

It is because we have well nigh ceased to "prejudice" our sons and daughters in favor of the ministry that Friends along with other denominations are now facing this shortage of ministers and missionaries. Not enough help has been given young people of high school age to make commitment to the leadership of the church, therefore we have too few today who are identifiable as prospective theological students before they reach the age of eighteen.

It should give any thinking person serious pause to stop and consider what types of meetings have furnished most of our ministers and missionaries who are fulfilling an intelligent and spiritual ministry today. There are those who will say that the home has more to do with the decision of a boy or girl than any other influence. No one will dispute the importance of the Christian home and the family altar upon youth, but the fact remains that the parents of most preachers felt a divine concern for their children in a spiritual Meeting where the Bible was preached, and went home and set up a family altar and dedicated their children to Christ and the Church.

I suppose most of us have read the old story of the aged sea captain whose seven sons had all gone to sea. A friend was visiting the old man who was lamenting his loneliness and asked, "Tell me why all my sons went to sea." The visitor pointed to a beautiful model of a five mast sailing vessel on the mantel and said, "As long as homes have ships like that and all the pictures on their walls are of the sea, generations unborn will continue to go down to sea in ships."

The Catholics are wise, and so were Quaker elders a generation ago who used to lay concern upon the hearts of their youth to preach the gospel, and it was a sad day when to so great an extent this ministry wained and the gift of discernment ceased to function, and so many Quaker parents thought it unwise, for financial reasons, to "prejudice" their sons and daughters in favor of Christian service.

What can we do about it? It seems to me that the Friends must produce some clear-cut plan to establish in the public mind, and to place before the draft boards the fact that Quaker boys do have "a vocation to the ministry." The law which defers a young man who has committed himself to the ministry is as much for Protestants as for

Catholics, but it caught us unprepared for what we are now facing.

Recently I talked with the parents of a boy who, in his junior year in high school, had committed himself to the ministry in a vocation questionnaire given by his teacher, and had also told his parents of his purpose. Now he is facing the question as to whether the draft board will recognize the decision of this Quaker boy.

When we begin again to use the same common sense and vision about influencing our children in spiritual things, and do it early enough, as we do in raising a garden and breeding hogs and horses, many of our problems in the home will be solved and the church will have no shortage in leadership.

INDIANA YEARLY MEETING AT WORK

BY MURRAY S. KENWORTHY

The existence of any organization is justified only in so far as its program of activities assists in furthering human welfare. Indiana Yearly Meeting has such a program and seeks the will and leadership to serve.

Her year around activities are expressed through nine "standing committees." While the very listing of their names might, to the initiated, be sufficient to indicate their individual functions, a few words concerning each may not be out of place.

COMMITTEES AS CHANNELS

The Evangelistic and Pastoral Committee fosters those types of evangelism which recreate life, that seek deeper experiences than surface emotions and physical demonstrations. It encourages a prepared ministry and through its Study Course Committee has outlined a four-years' course of preparation for those looking forward to the ministry. Every "candidate" for the ministry must take this course, or its equivalent, before being "recorded" a minister. The committee looks forward to the time when, since Friends in this area have adopted the pastoral system, its meetings shall be staffed by trained pastors.

The Committee on Christian Education works to the end that every Bible school in the yearly meeting shall be efficient in every department. That these shall be real places of learning, that the pupils shall learn to know the Bible and God. It encourages the use of our own publications.

The Committee on Stewardship seeks through messages in local and Quarterly Meetings, and through provided literature, to make Friends conscious of the fact that we are all stewards of time, talent and money, and that we

must use all of these in promoting the Kingdom.

The Missionary Committee works in close cooperation with the Board of Missions of the Five Years Meeting. Through study courses, lectures, and conferences it strives to increase the sense of world responsibility and to extend the reign of Christ to the ends of the earth.

The Social Service Committee is one of the newcomers to our field of effort. It urges that special attention be given to family welfare in the local community, that Friends cooperate with movements combating conditions detrimental to individual and family life, and especially seeks to further the interests of White's Indiana Manual Labor Institute.

The Committee on Public Morals emphasizes the importance of educating the public, and youth in particular, concerning social evils—alcoholic beverages, the use of tobacco in all of its commercial forms, the danger of games of chance which may lead to gambling, and all forms of activity which lower the moral standards of life.

The Committee on Young Friends Activities issues a quarterly publication for our young people called THE FRIENDLY GLEAM and holds an annual outing and conference for youth at Quaker Haven. It seeks in many other ways to foster the welfare of our young people.

The Peace and Service Committee, as its name indicates, seeks through speakers, conferences and literature to promote world peace. It cooperates with the American Friends Service Committee in its varied program.

The Rural Life Committee is the most recent addition to our list of committees. Its field of service is as broad as rural life itself, but its special activities, for the present, will be centered in the problems of the Rural Church. In this field it proposes to cooperate with the Rural Life Association.

Many of these committees furnish pastors and key workers with literature especially written to further the interests of their particular departments.

OTHER LINES OF ACTIVITY

The activities of the Yearly Meeting are also expressed in other forms:

There is a Book and Tract Committee, the personnel of which is drawn from the standing committees, each having a representative. The committee has a limited amount of money which may be used to purchase literature for distribution by committees or individuals.

The Executive Committee has one representative from each of the standing committees and three from the Permanent Board. It thus represents,

in its personnel, the interests of all the standing committees and seeks to foster and further their work. It nominates, to the Yearly Meeting, the Executive Secretary, and through him, as a full time worker in the field, is ready to assist any department in its work.

Near the middle of the last century Josiah White gave to Indiana and Iowa Yearly Meetings certain funds with which to found Manual Labor Institutes. Ours was, in 1852, incorporated under the State Laws as White's Indiana Manual Labor Institute. It is located on a large farm near Wabash, Indiana. It is under the care of a board of nine trustees. At the present time it "is operated as a boarding home and training school for dependent, neglected and problem children." Its purpose is "to give the children committed to its care opportunity for physical and mental growth, the building of Christian character and the development of habits of industry and honesty, to prepare them for good and useful citizenship."

Earlham College is the joint responsibility of Indiana and Western Yearly Meetings.

The yearly meeting has a committee known as The Disbursing Board of Income for Aged Women and Ministers. This board has a limited amount of money which it may use, at its discretion, in assisting certain individuals when the need arises.

The yearly meeting gives indirect support to the Associated Executive Committee on Indian Affairs.

There are of course other committees which are more directly interested with the programs and activities of the yearly meeting sessions.

COOPERATING WITH OTHER AGENCIES

The yearly meeting cooperates with a number of organizations which it feels are worthy of support and through which it can further common concerns. Among these are:

The American Friends Service Committee, Friends World Committee on Consultation, The Women's Missionary Union, The Quaker Hill Association, The State Council of Churches and the Anti-saloon League.

SPECIAL ACTIVITIES

There is a "Ministers Short Course," a course of lectures which is given at Quaker Haven each year. This organization offers lectures, recreation and fellowship to ministers and their wives in a most helpful way and provides at the same time a restful outing.

For a few years Earlham College has invited the ministers of its two supporting yearly meetings to be guests of the college, once each year, and take advantage of a series of lectures given

by some outstanding Friend whom the college has brought to the institution for the occasion.

Indiana Yearly Meeting, feeling that there was great need for preparing its associate members, and other candidates for membership, for that responsibility, has had prepared a course of study which is intended to instruct these candidates in the fundamental principles of the Christian Faith, as conceived by Friends, and to inform them of our methods and practices. Pastors and leaders of youth are urged to see that all candidates for membership with us are, by the use of these lessons, or other methods, properly instructed and prepared for active membership.

It is of course one thing to have a program of activities sufficiently adequate to further the Kingdom and quite another to secure a working personnel to execute the program. Indiana Yearly Meeting makes no boast of its adequacy in the field of accomplishment but it does seek, with its sister yearly meetings, to further the interests of the Kingdom in that area of endeavor which is its assignment.

IOWA YEARLY MEETING CHRISTIAN ADVANCE

BY PAUL BARNETT

With the basis and precedence of the United Christian Education Advance having come in the joint action of forty denominations in 1942, Iowa Yearly Meeting adopted the *Christian Advance* as a slogan and program for 1942-43. The plan as prepared by the Executive Committee (approved by the Yearly Meeting) was submitted in outline form to the meetings by means of a poster and a mimeographed bulletin. The extent to which this program has been used in the local meetings has varied, but on the whole has been very profitable and gratifying.

Though this time, characterized by abnormal conditions, anxiety, and compulsory adjustments, appeared as one difficult in which Christian work might advance, it was believed that opportunities and needs would be found greater than before. It is in the day of trial and difficulty that the soul experiences something of the deep and untold blessedness of our being able to depend on God. He does not hold before us the prospect of exemption or minimized participation in Christian work because of the increase of competing interests and urgent calls for human effort. But the Lord does expect that His work shall advance to meet the needs of men. We realized this essential that we avail ourselves of spiritual strength as we accept the divine commission. It has seemed

somewhat as in the day God spoke to Moses, saying, "Speak unto the children of Israel that they go forward." (Exodus 14:15). May we ever look upon a day of crisis as an occasion for bringing out, on our behalf, the sufficiency of divine grace for the stability of our souls and an advance in Christian work. With such concern, this program was initiated.

With participation by each of the departments, some worthy accomplishments have been attained in this united effort. However, more specific reports will be given at Yearly Meeting. The quarterly emphasis of the Christian Advance has been applied in each consecutive three-months as follows: In the Home, In the Church, In the Community, and In the World. Brief mention can only be made of some encouraging reports to the credit of various departments, as a result of special emphasis in some particular quarter of the year.

The importance of the Christian home was one emphasis by the Christian Education Committee with its caption, "Teach for Christian Discipleship." Reference is made here to a special presentation, "The Christian Home, a Source of Strength and Direction," given in one Quarterly Meeting. The scriptural reference, John 21:2-5, 9-17, was impressive first in the question, "Children, have ye any meat?" Also in, "Jesus cometh and taketh bread and giveth them," and his commandments, "Feed my lambs . . . feed my sheep." The particular application took our attention to those younger members in the home and those young in the faith. The first impressive teaching which a child receives concerning God is given by his father and mother by the examples and characters portrayed. By parents teaching what God does for us, the child is further prepared to enter into communication and cooperative relationship with God. It is apparent that children need to have a clear distinction between right and wrong, but also the significance of restoration which comes by faith in Christ. Thus John wrote: "I write unto you, little children, because your sins are forgiven you for his name's sake." How often the faith of a child precedes the faith of an adult.

Very closely related to this emphasis has been that of the Public Morals Committee, a call for proper example and teaching in the home that youth may be able to stand even in defiance of present social evils.

The Stewardship Department has aroused a greater interest in stewardship and the Bible teaching concerning it. Special messages have been given at Quarterly and local Meetings, and pledge cards indicating tithing and systematic giving are used to reveal the

number actually sharing in the program.

The Missions Committee has called us to observe wherever possible a Quarterly Meeting Conference, which has been very profitable in every instance. But besides this, we have been urged to study Mexico, and the Friends work there. The result has been not only the stimulated interest among adults, but the work of children in Bible School exhibits has revealed their study of the neighborland to the south.

The Peace and Service Committee, though presenting several timely subjects, has brought before us the necessity of the assistance of the church in the making of the post-war world. The more immediate concern has been our responsibility in the relocation of our Japanese-American citizens.

The Young Friends Board has urged membership classes within the local Meetings to better acquaint youth with Friends doctrine, these to be held under the supervision of the pastor or youth organization sponsor. This has been very beneficial to those coming into active membership.

The Board of Finance has sought to furnish information regarding the use and application of all contributed funds, and it seems their efforts have been successful, with the prospect of a good financial accomplishment for the year.

The Pastoral and Evangelistic Committee urged that there be stated periods for the deepening of the spiritual life and concern for the salvation of associate members and non-members. It has been a logical goal because of the universal need for God, and the soul's satisfaction to be found only in Christ, the Savior. Just as the bright red strand attests a well-known quality of rope, so the evangelistic motive, as a crimson strand, should qualify and attest all Christian activities. When a person comes to maturity in a community without knowing Jesus Christ, it is a witness to our regrettable failure as Christians. The world events and present conditions only make more evident people's need of Christ and the importance of the church presenting the Savior of the world. One of the most encouraging reports has come from a Meeting with a membership of eighty-two, which accepted the challenge. As a result of a specific evangelistic effort, thirty members have been added to the former number.

All the great gateways of life are found in some personal relationship.

Christian people should know that the ancient prophets were much more forth-tellers than fore-tellers.

MAKE THE LOCAL MEETING STRONG

BY JESSE A. STANFIELD

The work of the Executive Secretary of Baltimore Yearly Meeting in the past five years has probably differed very little from the routine activities of those in similar positions. For many years the executive secretaries have helped arrange schedules of intervisitation in the Meetings by concerned Friends. Those who were not accustomed to speak in Meeting, as well as those who take vocal part, were encouraged to make these visits. This intervisitation helped promote the circulation of spiritual life and concern. It was a good exercise for the visitors. There were favorable responses from those visited.

As the number of Quarterly Meetings in Baltimore Yearly Meeting is small, the secretary made attendance at all of them a regular practice. He had a part in building Quarterly Meeting programs worthy of the time and travel involved for attenders. In one Quarterly Meeting an executive committee meets regularly several weeks in advance to make plans for the coming sessions. In another, special committees plan discussions of vital problems. In both these Quarterly Meetings faithful and moderately successful efforts have been made to prevent deadness of routine in business meetings—meetings in which business as traditionally conducted with great gravity seem very inconsequential when compared to the things that need doing for the Kingdom of God today.

Special series of meetings were held in some places. In Virginia evangelistic meetings for a week each year is an established custom in many churches near the Friends Meetings. Such meetings have a larger attendance in proportion to the number of residents than could be expected in some other sections of the Yearly Meeting. In Baltimore Quarterly Meeting most of the groups seem too small to undertake anything like mass evangelism. At Fishertown, Pennsylvania, however, the secretary helped in series of meetings on two occasions. Joining thus in fellowship with other concerned Friends in this definitely outward growing type of activity was a helpful exercise to the secretary. No sensational reports can be recorded, but the meetings seemed to have a real place in the teaching and the inspirational life of the community and should not be given up without a concern for something which might serve better.

Special meetings for the consideration of Friends' peace testimony were held in three points in the Yearly Meeting.

As these were centers where there were Friends of both branches, the secretaries of the two Yearly Meetings shared the responsibilities for the messages. These meetings were well attended and the response was encouraging.

As for suggestion for the future, the great need for more concerned Friends in the Meetings of the Yearly Meetings is evident. In some the need is critical. Young people need to feel the call to Meeting work as definitely as others have felt a call to full-time religious work. Response to this call should be encouraged by definite plans and definite appropriation of funds which would make it possible for Friends who would like to stay in the neighborhoods of our rural Meetings to do so. Mark Dawber suggests that the church generally should give more attention to ways in which rural youth can be kept on farms,—thus helping maintain the spiritual as well as the social and economic stability of their home communities. Perhaps a larger part of the educational resources of Friends should be directed toward turning out helpful Meeting workers with a more definite opening of doors for their work than hitherto provided. This means giving of opportunities for livelihood in the areas concerned. More full time workers are needed in Baltimore Yearly Meeting. Devoted members in some Meetings have given generously for years to our work in distant lands, — while the Meetings themselves are succumbing to the many difficulties which confront them. Missionary giving and the world view must be maintained, but they can not be maintained if the home base of all our giving is too long neglected. The familiar generalities about a missionary church being a growing church need careful restating. A truly missionary church will be constantly seeking opportunities for new out-reaches in its own field, as well as being sensitive to important calls from fields afar.

In our Quaker households there is need for those who can share spiritual treasures both old and new. Literalism may be deadening, but to see no abiding values in the inspired words of earlier days, from the comparatively recent missionary and evangelistic awakenings back to the times when the Bible was made, is to fail to take advantage of a rich heritage. But there are new concerns developing, new types of sacrificial living being called for. New times are here. The ax is at the root of the tree. The fan of the threshers is still separating the wheat from the chaff. Not all that is new will prove to be valuable, but the Kingdom still has its treasures, both old and new.

The Seeker---A Temperance Play

By H. Millard Jones

(A chancel play for presentation in the worship service of the church, the Sunday School or the youth meeting. Aside from the Seeker, there are characters for each separate reading, hidden behind a curtain or screen or seated on the platform as may be decided. At all times the Seeker is in full view and appears to be in an attitude of meditation and deep thought.)

SEEKER: In these days in which I live there are many different problems to face. We young people are confronted with the puzzles of life. We want to do right, we want to be all that it is possible for us to be, for church, for God, for country and for our families, friends and homes. One of the most trying situations is that regarding the drinking of alcoholic beverages. The magazine and radio advertising make drinking attractive; many of our friends drink. Alcoholic beverages are sold everywhere. It surely is a tough problem. Where can I find help on this vital problem?

FIRST READER: You are indeed facing a serious problem. A mistake or a misstep here may ruin your whole life. May I try to help you? I suggest that we look in the Holy Scriptures and see if we can find an answer there. John Greenleaf Whittier wrote of the Bible:

"We search the world for truth.

We cull

The good, the true, the beautiful,
From graven stone and written scroll,
And all old flower-beds of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our Mothers read."

SECOND READER: Noah was a great man in early Bible times. He built an ark and preserved life of all forms at the time of the great flood. After the waters of the flood had subsided Noah settled down to the life of a farmer and planted a vineyard. Read in the *ninth* chapter of *Genesis* how this good man was betrayed through drink and the curse that was pronounced upon one of his sons.

THIRD READER: Lot was delivered from the destruction that came upon Sodom. His two daughters escaped with him to the high mountainous country and were about to start life all over again. In the *nineteenth* chapter of *Genesis* the story is told of the disgrace of Lot at the hands of his own daughters through drink.

FOURTH READER: God needs clean and upright men and women to do his

will in the world. The use of alcoholic beverages makes impure and weakens. Therefore when God set down the prescription for the kind of life his special servants were to live he especially mentioned strong drink as forbidden. Read the vow of the Nazarites in the *sixth* chapter of *Numbers*.

FIFTH READER: Before Samson was born an angel appeared to his mother and told her that she was to have a son and he would deliver his people from their enemies. The child was to be a Nazarite from birth and as preparation for his life of usefulness and service his mother was warned against using wine or strong drink. Read the story in *Judges*, chapter *thirteen*.

SIXTH READER: To show the value of total abstinence from the use of alcoholic beverages, the Lord had the prophet Jeremiah search out the family now known as the Rechabites. Jeremiah tested these people and found them steadfast and true to their vow. Jeremiah also saw that they were the kind of people who pleased God. He tells the story in the *thirty-fifth* chapter of his book.

SEVENTH READER: One of the most thrilling stories of all time and of all literature is the story of Daniel. In the *first* chapter of his book, Daniel tells of his temptation to eat the rich food and drink the wines at the King's table. It was a severe temptation but Daniel "purposed in his heart he would not defile himself." You know the story of his life and success.

EIGHTH READER: Queen Esther is one of the loveliest characters in the Bible. But she must have had an awfully hard time. You know, she became the queen of a king who "put away" a former queen because she would not "put on a show" for a group of drunken princes and nobles at the command of her drunken husband. The *first* chapter of Esther's book tells this part of the story.

NINTH READER: The story of the "handwriting on the wall" is told in *Daniel*, chapter *five*. We frequently spend time with the meaning of the words that were written and forget the events that led up to the writing. Remember, that, before the hand appeared writing on the wall, all the princes and nobles were drinking wine from vessels of gold and were praising the gods of gold and silver, and brass, and iron, and wood, and stone—then came the writing.

TENTH READER: John the Baptist was the greatest of the prophets. His

was the great privilege to announce the immediate coming of Jesus. What a glorious assignment! No ordinary person, no weakling, no immoral man could do that task. John was a Nazarite. It was said of him, "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb." Luke tells the story in the Gospel that bears his name.

ELEVENTH READER: The Apostle Paul in his first letter to the *Corinthians*, chapter 6, verses 9 and 10, and in his letter to the *Galatians*, chapter 5, verses 19 to 21, says very plainly that drunkards shall not inherit the Kingdom of God and that drunkenness keeps people out of the Kingdom of Heaven. Now it seems to me that, since drinking frequently, and without warning, leads to drunkenness which is the way of life of the drunkard, the only safe policy is total abstinence from the use of alcoholic drink.

FIRST READER: These are but a few references and admonitions from the Bible concerning the use of alcoholic beverages. It would appear from what the Bible has to say on the subject that alcoholic beverages constitute one of the most serious threats in all the world to the Christian way of life. We hope we have been able to throw a little light on your problem and that we have helped you.

SEEKER: Indeed you have! It's clear to me now. I must not allow myself to be weakened morally or physically by drinking. There is too much of happiness and service at stake to take any chances. For me the problem is solved. God helping me, I will keep myself clean and pure, strong and upright, for His service. From now on, alcoholic beverages are my enemy and I shall refuse under any and all circumstances to be fooled into using them and I shall encourage all my friends and associates to do likewise. This has been a great moment for me.

The Jane Addams Peace Collection, Friends Historical Library, Swarthmore College, Swarthmore, Pennsylvania, wishes to complete its files of peace material published by the various Friends Peace Committees. Readers are asked to search their attics and store-rooms for old pamphlets, leaflets, announcements, minute books bearing the imprint of any Friends Peace Committee and to send them to Swarthmore. Transportation charges will be paid by the Jane Addams Peace Collection.

California and Oregon Yearly Meetings

Reports of the Sessions

CALIFORNIA

California Yearly Meeting convened for its 49th session, June 16 to 22, as usual at Whittier, California, with an unusually large number of attending delegates from all parts of the State, and with Allen U. Tomlinson presiding for his twenty-sixth consecutive year as clerk.

Whittier College extended the courtesy of the use of its dormitories for all visiting Friends and ministers of the Yearly Meeting, while dining room accommodations were established in the spacious quarters at the church under the supervision of Merritt C. Votaw.

The devotional periods, which included an 8:00 o'clock hour as well as the 11:30 to 12:00 period, were in charge of a committee of which Frank W. Dell was chairman. Ministers from many of the local meetings, especially the younger men, were called on for these services. An outstanding religious message of the week came on Sunday morning, when Henry Edwin McGrew, retiring president of William Penn College and former pastor of Whittier Friends Meeting when the present church plant was under construction, spoke from the text, I John 4:4. As he urged the "immanence" of a personal God, the capacity audience which filled the great auditorium was melted into unity under the gripping power of this inspired appeal. This came like a message out of Friends' past, holding the attention of the group for a two hour period.

At its closing session the Yearly Meeting authorized its Mission Board to transfer its holdings at the Tegucigalpa Mission, Central America, to the National Holiness Missionary Society for a sizable consideration. This was in view of the fact that the field held in that area seemed larger than Friends could effectively occupy. No missionaries from either the Alaskan or the Central American fields were this year in attendance, primarily because of the wartime difficulties of travel.

The Woman's Missionary Union, of which Esther M. Haworth was chosen president for the year, reported very active support with over 1,000 paid members. The Men's Extension Movement, the second auxiliary arm of the church, also reported aggressive work done and the starting of another Friends meeting at East LaMesa, San Diego County, California. L. Glenn Switzer of Pasadena was elected president of this men's organization for 1943-44.

Quaker Meadow, the Yearly Meeting's well equipped summer camp in the High Sierras, this year will operate three camp sessions of a week each for its junior members, two camp sessions for its high school-college young people, and two under the Friends Service Committee before snow flies. The expense is nominal for these outings.

Under the tutelage of Mabel Roberts, Amy Outland, and Charles Lampman, assistant pastor of the Whittier Meeting, training for the young in church technique was given in the operation of a Junior Yearly Meeting. This body of boys and girls chose Robert Carter as their presiding clerk, Nancy Pyle as reading clerk, and Marilyn Votaw as recording clerk, along with the other standard officers. Epistles were received and exchanged with some six or more other similar junior groups.

On the recommendation of its Peace Board, headed by T. Eugene Coffin, the Yearly Meeting reaffirmed its commitment to the way of non-violence, and issued the following statement to be forwarded to the President of the United States and the War Relocation Administration, in keeping with established Government policy: That justice be maintained toward American-Japanese citizens, and that in so far as may be the rights, homes, and property of Japanese youth born and brought up under our democratic institutions be safeguarded.

With its work completed, California Yearly Meeting sent forth its annual greetings to Friends everywhere. This epistle read:

"Probably at no period of the history of our Society has the world experienced greater chaos and disaster than at present. In the face of this evident fact, we are challenged anew to exemplify the love of Christ which is, we declare, the greatest power in the world today. . . .

"Like other religious societies, we have suffered losses in the active membership of our meetings by many of our members being called by the Government into civilian and military service. It is our prayer that each . . . of these may have an abiding faith in the love and power of God and that we shall do all within our ability to bring a just and durable peace to our stricken world."

In complete unity and under a sense of divine nearness, at high noon on June 22, California Yearly Meeting came to its close.

LOUIS T. JONES.

OREGON YEARLY MEETING OBSERVES HALF CENTURY MARK

Oregon Yearly Meeting was held at Newberg, Oregon, June 8-13, 1943. Fifty years ago Oregon Yearly Meeting was "set up" by designated Friends from Iowa Yearly Meeting. Today, with a membership more than quadrupled, and with bright prospects for still greater extension, the spiritual and physical descendants of those pioneer founders are rejoicing because of their vision and faith. At the service on Sunday, celebrating the fiftieth anniversary, more than twenty persons were present who were members of that first yearly meeting. It was a time of tender reminiscence and gratitude. The messages of the day, by Joseph G. Reece and Milo C. Ross, recalled the heroism of early Friends in enduring persecutions, and admonished fidelity to our principles and standards, our Quaker heritage.

In spite of the difficulties of travel, and the forced absence of many, detained by the government in various ways, the attendance at all sessions was unusually good. There were few visitors from other yearly meetings, but Oregon Yearly Meeting is supplied with a strong corps of able ministers, well fitted to serve at every session. The speakers at the inspirational hours were Carroll G. Tamplin, missionary to Bolivia, and Lloyd Cressman, pastor of the Newberg Meeting; the preachers in the evening evangelistic services were Luther Addington, pastor at Greenleaf, Idaho, and Ray L. Carter, pastor of First Church, Portland. Edward Mott was again chosen to preside over the yearly meeting business sessions; due to his efficient guidance, the work of the sessions was carried on in a satisfactory and expeditious manner.

Joseph G. Reece was reappointed general superintendent. The past year has been one of advancement in the Evangelistic and Church Extension department. Three new outposts are now claiming our attention and support. Pierce, Idaho, is a growing industrial community and work has recently been opened there, with William Ralphs now serving as pastor. The work among the Klamath and other Indian tribes in the Sprague River district is a real missionary field, calling for more labor than can be done by the one worker stationed there at present, Evert Tuning. William Watson and family, who have had experience in Alaska, are planning to move

into the district, and they will furnish valuable reinforcements. Milo C. Ross has opened his home in Medford, in southern Oregon, for Sunday school and preaching services, with an encouraging response from the people there. In order to liberate him for more intensive activity toward building up a meeting, the Christian Endeavors of the yearly meeting have pledged themselves to give a definite amount toward the support of Milo Ross for the coming year. Up to now he has been entirely unaided by the yearly meeting.

The Women's Home and Foreign Missionary Union of the yearly meeting reported a year of good activity. Supplies of various kinds had been sent to outpost workers and Spanish books helpful for preachers to each native pastor in Bolivia. Florence P. Snow was elected president for the next year. The project for the coming year is to be the purchase of carpet for the aisles of the church at La Paz and the providing of some needed articles for the outposts.

R. R. Irwin, of the American Sunday School Union, in an excellent address at the Bible School and Religious Education session, stressed the need of a diligent study of God's word as an antidote to the poison of erroneous teaching and subversive cults. On Sunday morning the adult department of the Sunday School was in charge of Adelaide A. Barker, Yearly Meeting Superintendent of Bible Schools, who conducted a symposium on Sunday School work, with a speaker from each quarterly meeting. The importance of skilled, trained teachers, a concern for the salvation of the scholars, and a sense of personal responsibility on the part of all were some of the points given by the speakers. The growing Sunday School is one which advertises itself, seeks out absentees, and searches for new members.

The Northwest Friends Service Committee reported that so far finances had been adequate to meet the needs of their work. Fifteen young men of our yearly meeting are now in C. P. S. camps. It is the purpose of the committee to impress upon all their motto, "Not to destroy, but to save men's lives." There is not a perfect agreement as to the course to be taken by men of draft age; a number have asked for non-combatant service in the army, and some have entered the regular armed forces. As someone observed, "We cannot be conscience for others," but we can and should constantly endeavor to teach the real principle of lasting peace. Philip E. Jacob, in charge of the C. P. S. camps under the American Friends Service Committee, was present and gave an excellent address on the prob-

lems to be solved and the methods being used in the work of the camps. He outlined briefly the various lines of service in which the boys are engaged. Louis Schneider, director of the C. P. S. camp at Elkton, Oregon, was introduced. He said that time spent in the camps should not be considered lost time in a young man's life, but, if rightly used, was profitably spent. Luther Addington addressed the meeting on the subject of peace; war is contrary to the teachings of Jesus Christ, and the only cure for the war spirit is found in Christ and His word.

Every department of the church work is profiting by the almost unprecedented high wages prevalent now. God's people are to be commended for their faithful stewardship. The yearly meeting budget for the year 1943-44 is considerably in advance of that of the past year. Several meetings are rejoicing in the complete obliteration of all indebtedness. Now is the time to be making investments in things which result in eternal values, and the members of Oregon Yearly Meeting are rising to the situation.

We humbly acknowledge that the encouraging growth of the past year has been possible only by dependence upon God and obedience to His leading; we pray his continued blessing upon Oregon Yearly Meeting.

SOPHIA E. TOWNSEND.

Portland, Oregon.

WHAT LIQUOR COSTS THE U. S.

Not the most noble method of computing a thing's worth is in dollars and cents because that method does not take into consideration the moral, spiritual, and personality values. However it is a method that most people think of most seriously and consistently; we are sorely inclined to think in terms of the coin of the realm, even the best of us.

The American Business Men's Research Foundation of Chicago gives us the following balance sheet of the dollar and cent cost of the liquor traffic to the people of the United States during 1942. Think it over and remember the facts herein presented when someone begins to argue the great financial bonanza the liquor traffic is supposed to be to the nation.

The "Old Man of the Sea" in the Sinbad tale was a bad actor. But John Barleycorn, fat and arrogant, perched legally upon the already overlaid back of the American people, is a lot worse than the Arabian Nights' monstrosity.

Last year Old Man John Barleycorn cost the people of the United States a more than \$5,000,000,000 net loss.

(1) 1942 Consumption of all liquors (spirits, beer and wines)	2,247,082,910 gals.
1942 Spirits (Distilled liquors)	147,624,142 gals.
1942 Beer	1,985,001,920 gals.
1942 Wines	114,456,848 gals.
(2) Per capita of all liquors in 1942	16.84 gals.
(3) Alcoholic content of all liquors in 1942	161,654,899.42 gals.
(4) Drink Bill, Retail expenditure for all liquors .	\$4,098,235,250.50 (\$526,400,194.25 increase over 1941)
1942 Per Capita expenditures (average)	\$30.69
Per family (3.1 persons) expenditures	\$95.139
1942 Liquor-caused loss and waste to government and society at least	\$4,000,000,000
Including liquor-bred crime	\$2,400,000,000
Liquor caused accidents .	\$600,000,000
Cost of disease, lost earning power, and lowered living standards	\$1,000,000,000
1942 aggregate drink cost and waste to U. S. A.	\$8,098,235,250
1942 Liquor Trade's Return to the people of the United States:	
Federal Internal Revenue from liquor	\$1,215,174,000
States' and Cities' liquor income	\$ 250,000,000
Wages, approximately .	\$1,000,000,000
Raw materials, transportation costs, etc. ...	\$ 500,000,000
Total returned to the people	\$2,965,174,000
The 1942 liquor trade caused a net loss to the people of the United States of more than ..	\$5,000,000,000

"America's Liquor Bill is estimated at more than \$5,000,000,000, not including the cost of the liquor itself."—Dr. Horatio N. Pollock, Statistician, Department of Health of New York, at the A. A. A. S. Symposium, Philadelphia, December 30, 1940.

Notes:

- (1) Figures for Consumption are from official Federal Reports.
- (2) Per Capita figures are based on 133,500,000 population estimate for 1942.
- (3) Alcohol content based on average of 45 per cent for spirits; 14 per cent for wine; and 4 per cent for beer. (The content percentages are by volume.)
- (4) Expenditures for liquor based on conservatively estimated retail prices.

BOARD ON PUBLIC MORALS.

SIX PILLARS OF PEACE

By John Foster Dulles

As this war turns from a defensive to an offensive operation, as territory is regained and as peoples are liberated, the United Nations are brought face to face with grave problems that will imperil their unity. Already we see that threat. Russia and Poland have broken relations and opposing factions of French and Yugoslavs compete for support from among the Allies. Developments such as these will compel the United Nations to make soon the basic decision of whether the future is to be one of international collaboration. If that is not to be, if as in the past each nation must depend upon itself alone, then the United Nations will surely begin to play power politics against each other. While the form of unity may temporarily be preserved, its soul will be extinct. The seeds of new war will be sown and, indeed, a decisive ending of this war may long elude us.

Of course no one nation can determine that the future shall be one of collaboration. That requires joint action. But peculiar responsibility rests upon the American people, for it was they who, after the last war, unexpectedly elected to "go it alone." The shock of that was unforgettable. We cannot expect others now to take it for granted that this time it will be different. That is a great uncertainty which bedevils the present and beclouds the future. It is an uncertainty which only the American people can resolve.

Christian citizens should, in this mat-

(Editor's Note: A most noteworthy contribution toward solution of problems that cause world wars has been made by the Commission to Study the Bases of a Just and Durable Peace, instituted by the Federal Council of Churches of Christ in America. This is one of a series of articles that deal with the "Six Pillars of Peace," the fundamentals which the Commission declares underlie the solution of world problems to insure a just and durable peace. Friends will be interested in these proposals, even though they may not agree with every point presented.)

ter, feel a great responsibility and see a great opportunity. They know that strength and safety do not come primarily from material things, but from

things of the spirit. They know that true greatness is incompatible with narrow selfishness and that power, such as that which our nation possesses, cannot be divorced from broad responsibility. They know that if we follow what may seem the easy path of self-sufficiency, the result will be internal decay, a mounting hostility of the rest of the world and a certain renewal of conflict.

Those who believe these things, face now the time for action. Unless their beliefs are soon translated into realities, the opportunity to do so may not recur in our time. The pattern of the future is already in the making and before long it will have been irrevocably set.

In order to promote thinking and action along realistic lines, our Commission has formulated a Statement outlining six areas within which national interdependence is demonstrated, and where, accordingly, international collaboration needs to be organized. We call these the "Six Pillars of Peace."

A group of eminent Americans will discuss them in a series of articles to appear in this paper during succeeding weeks. We hope that this will stimulate many others to follow their example. Only widespread discussion can produce a clear and dependable mandate to our government from its citizens. Only if that mandate be to seek international collaboration can we expect a Just and Durable Peace.

THE SIX PILLARS

- I. Political collaboration between the United Nations and ultimately all nations.
- II. Collaboration on economic and financial matters of world-wide import.
- III. Adaptation of the world's treaty structure to changing conditions.
- IV. Assurance, through international organization, of ultimate autonomy for subject peoples.
- V. Control of armaments.
- VI. Establishment of the principle of the rights of peoples everywhere to intellectual and religious liberty.

GLEANINGS ON RURAL LIFE

On June 17-18 a Regional Conference on Rural Life was held at Wilmington College with 115 registrants and an average of 65 attending the five sessions. The conference was planned and conducted jointly by The Rural Life Association, Wilmington College, and Wilmington Yearly Meeting of Friends. Dr. Arthur E. Morgan spoke at the opening sessions on, "What is Happening to Our Rural Communities," and, "Opportunities in the Small Town." He emphasized the importance of the small town as the seed-bed of civilization and told of the possible decline in our population in both quantity and quality and urged that this trend be countered by a program of education and cooperation in rural areas.

Paul Kinsel, a rural minister and teacher, a member of the Church of the

Brethren, and Dr. W. H. Thompson discussed "The Family and the Rural Church" in the evening session on June 17. The Mission Board of the Church of the Brethren has recently set aside a sum of \$50,000 to lend to young Brethren families trying to get a start on the land. They consider this a good investment as it will bring in a return of both money and people. Dr. Thompson urged democratic practices in the home and the church, as a means of holding rural youth.

In the morning session on June 18 Mildred J. Loomis, of Brookville, Ohio, gave a convincing talk on, "The Productive Home," which brought out some very good discussion. The afternoon meeting was given over to a panel discussion on family and group recreation, led by R. Bruce Tom, rural sociologist of Ohio State University, and Walter Bluck, County Agricultural Agent.

The closing session brought a panel discussion by Paul Maris, of the U. S. Department of Agriculture, and Joseph Fichter, Master of the Ohio State Grange, on "Farming as a Family Enterprise." John Brewster, an associate of Paul Maris, told of a study of 700 Iowa farms, small to very large in size, which showed that the family sized farm produced more per acre while the very large farms raised more per man employed. It was the sense of the gathering that the best hope for the future of America lies in the encouragement of family sized farms. Some of the resource leaders present were delighted with the evident ability of the farm people present to think through their problems, remarking that the conference was a demonstration of group democracy and cooperation in adult education.

Ten Months in C.P.S. Camp

WRITING as objectively as possible, here are some of my personal observations at the end of ten months as a camper.

In that period I have learned to know many men and to consider a large number of them personal friends. Some of these friendships are on an intimate basis, far deeper than most friendships in normal life because of the circumstances which have thrown us together, the problems we have thrashed out together, and the general opportunities for friendship in the close, compact camp community.

Likewise, I have learned a great deal about myself. Thrust into a new and in many ways utterly different environment, one sees himself in a new light. There is a tendency not to face the disillusioning facts one learns about oneself, and to excuse them by placing the blame on other individuals, on a system, or on conscription. In my worst moments I have done that, in my better moments I have been aware of the weaknesses and some of the strengths which this period has revealed.

I have gained a new sense of vocational direction while here. I do not know specifically where I will be ten years from now, but I do know now what I want to do with my life. That feeling has come from reading, from talks with other campers, and from visitors to the camp, as well as from searching periods on project, oftentimes working alone.

To some extent I think I have grown in my respect for others. It is not easy to live with men who represent as divergent views religiously, economically and politically as the men here do, but it is a great opportunity to develop tolerance and even understanding. It is a broadening and deepening experience to realize how sincere and conscientious many religious fundamentalists and so-called political pacifists are and to have one's lack of knowledge of the Bible or one's awareness of social issues impressed upon him.

I have accumulated considerable information, some of it valuable. Some of this came from other campers in talks on project or in the town or on long walks in the evening or Sunday afternoon, some of it from books scanned in spare time, some from visitors to camp. Much of it is sketchy information pigeon-holed into the back of my mind, such as information on blueberry-growing, ring polishing, public opinion polling, railroading, and the history of church music.

More than ever before I have realized the need for spiritual exercise to sustain

the initial enthusiasm of a camper and pacifist and to try and approach the ideals one has so glibly talked about. In this area of living, the daily period of group worship has been of tremendous help, as have periods of individual reading, prayer, and contemplation.

I have learned much about the value of time, too, in C. P. S., and certain devices for using free time to its fullest extent. High in rank as devices are the contemplation notebook and German dictionary jammed into the hip pocket for quick reference in free moments on project and the leaflet or magazine set aside for use after lunch. Here, also, I have learned how important it is to have short-term objectives which can be reached.

Patience. I wonder whether I have really learned something about that important quality. Perhaps a little. Changes in administrative rulings, changes in people,—changes of all sorts come so slowly and with so much effort that it is easy to be exasperated. Perhaps I have learned a little patience. I hope so.

I have been impressed anew with the ease with which people criticize and the difficulty they find in complimenting organizations and people. Yet how great a lift it gives a person to receive a few words of sincere appreciation for his own work or the work of the organization for which he is expending himself.

Running a typewriter or writing with chalk or fountain pen is a far cry from swinging an axe or pulling a saw. But the experience of hard labor outdoors has been a good one for me physically and psychologically. A new appreciation of those who earn their living from manual labor is fully as important as the physical benefits such work has brought.

From the Social Actionists I have learned, too. Foremost among the lessons they have taught me are the vigor with which they pursue their program and the sense of group loyalty they have developed, especially between camps. Many times I have wished that those who disagreed with their objectives and methods were as alert and dedicated to their goals as these men. The privilege of sitting down for friendly interchange of ideas with persons with whom I have often been in disagreement has been an important asset of my camp experience.

Over and over again I have been impressed with the way in which one man's efforts and enthusiasm can produce results, whether it is in the formation of a class, ball game, religious service, or any other aspect of camp activities. I wonder what would happen if the latent

energy and the energy expended on seemingly unimportant matters in these camps were channeled into constructive camp action.

There are other things I have learned and many, many things I have not learned. These ten months have been among the most demanding, the most difficult and at times the most discouraging months I have ever spent, but as I view them in retrospect they have been the next to the most profitable period of equal length that I have ever spent. C. P. S. to me has not meant a concentration camp or a beloved community, but a dynamic laboratory in pacifist living.

L. S. K.

C. P. S. 52,
Powellville, Md.

THE GOVERNMENT CAMP BALLOT

"Do you want to go to a government camp?" That was the big question that men in Friends Civilian Public Service camps had to answer. The tumult and the shouting were over. The long debate on whether or not the peace churches should administer all camps had worked its way to a conclusion. Here was a government camp being set up at Mancos, Colorado. Here was reality. Do you want to move out of Friends' camps or not? It was a plain question.

By May 28 the ballots came streaming into the A. F. S. C. office. Of approximately 1,695 men in Friends' camps, 51 chose to go with the expeditionary force to Mancos.

GOD COMES WITHOUT BELLS

Refreshed by prayer and rest she rose
And on about her task she goes,
Nor sees that on her face there glows
The peace that comes from God

And we who see that shining face
Moved by her mute persuasive grace,
Must go apart a little space
To claim that peace from God.

In her sweet presence blessings come
No sound of bells, no beat of drum,
With heart aflame and lips made dumb
We find that peace from God.

PEARL C. SPEAR.

POSITIONS AVAILABLE

Positions available for work with Philadelphia Peace Organizations. Experience in personal contact work and in office management desirable. Summer work with chance for permanent employment. Write Room 301, 192 Chestnut Street, Philadelphia, Pa.

QUAKERDOM AT LARGE

FRIENDS AT AKRON, OHIO

During the past year, there has been an effort made on the part of Akron Friends to hold a group meeting in order to determine whether or not there was sufficient interest to justify establishing a Meeting there.

Working from various lists obtained through several sources, George H. and Hazel O. Wood, formerly of New York Yearly Meeting, who moved to Akron about fourteen months ago, canvassed the lists by letter and by telephone and found that there were from forty to fifty persons with Friendly backgrounds who might be interested. During the past winter four meetings were held at the home of George and Hazel Wood, at 112 Noble Avenue, with an attendance of from fourteen to twenty-three. These meetings were very informal occasions with a meeting for worship followed by discussion and later a social time with tea. Due to the long lapse of contact with Friends on the part of several and the fact that very few knew any of the others present, these meetings were at the most experimental in scope and purpose. However, there was a fine spirit manifest and a desire that the meeting be led by the Spirit.

At the February meeting, William Mackensen, of Chicago, and formerly clerk of Illinois Yearly Meeting, was acceptably present with a concern to meet with isolated groups of Friends in the Middle West. At the April meeting, Leonard Kenworthy, a C. P. S. camper from Powellsville, Maryland, attended with a concern to meet with Friends of such groups. His presence was very helpful though the attendance was small.

Throughout the winter several of the ladies have knit or sewed for the American Friends Service Committee. Literature of a Friendly nature has been distributed and new names of resident Friends have been secured.

The active cooperation of The Wider Quaker Fellowship and of the Advancement Committee of General Conference Friends has been helpful in contacting new names. Mabel Beck, a member of Wilmington Yearly Meeting and a teacher in one of the Akron high schools, has shown continued interest as well as many others.

Friends traveling through who would like to stop off at Akron would be welcomed, and special meetings might be arranged for those having a desire to meet with Akron Friends, if sufficient advance notice were given.

Wide-spread interest in feeding the starving women and children of occupied Europe has been greatly stimulated throughout the U. S. A. as a result of the activities of Howard Kershner.

Since starting his tour late in April, he has visited many of the principal cities of America, making over fifty addresses, twenty-two radio talks and holding nearly forty editorial conferences.

* * * *

Thirty-one were present at the St. Petersburg, Florida, Meeting, at the last meeting of the season, May 2. During the summer the few Friends still in the city are meeting for worship the first First-day of each month. On June 6 we had a live meeting. There was some speaking. Most of the Friends brought their lunches. After eating, reports of A. F. S. C. activities were read, followed by the reading of Anna Hempstead Branch's poem, "The Monk in the Kitchen."

In community service most of our work has been helping Mrs. McAdams Kindergarten (Negro). First, we doubled the size of a small classroom which was much over-crowded. Then we painted the outside of it. The Meeting also made donations to the Interracial Committee that is connected with the Welfare Council of the city.

Rev. J. J. Rooks, president of the city Council of Churches attended our March Monthly Meeting and invited us to join the Council. This we did. At present it is conducting vacation Bible schools in both white and Negro schools throughout the city.

The A. F. S. C. Group, under the able leadership of Elizabeth Washburn and Rebecca Butler, had splendid results in the making of many children's garments, several quilts, as well as many knitted sweaters, caps, scarfs, afghans, etc.

The February fish-fry was such a success that the people clamoured for another so we had a second in March which was equally enjoyed.

* * * *

Peter Guldbrandsen, Berkeley journalist, has received word from Dr. Ray S. Morrish of the Michigan State Medical Society, that \$600,000 has been raised toward the building of a women's hospital in Flint, Michigan, as a memorial to his late wife, Dr. Lucy Elliott Guldbrandsen. The proposed new hospital will be a \$1,000,000 structure to be built after the war.

It will be located on the site of the present "Women's Hospital" which was started by the late Dr. Guldbrandsen in a private home in 1921.

Dr. Guldbrandsen passed away in 1936. She formerly lived in Berkeley and practiced medicine in Oakland for 11 years. Dr. Lucy Guldbrandsen went to the famine area in Russia in 1922 as a worker for the A. F. S. C. in the Samara region.

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Institutes of International Relations and Work Camps have started their summer programs. A group of young women went to Mexico on June 16, with Edith Comfort, who will direct the recreational program at Toluca. Forrest Comfort left the week before for Mexico where he will direct the group of young men in Miacatlan, in the state of Morales. Civilian Training Units for Women and International Service Seminars will begin the end of June and the first of July.

NEWS OF OUR MEETINGS

Pleasant Plain Quarterly Meeting, of Iowa Yearly Meeting, was held at Woolson, May 14, 15, and 16. Pastors of Meetings in the Quarterly Meeting brought the messages. The theme of the Meeting on Ministry and Oversight was "Prayer," and Marlin Dawson, pastor at Richland and Woolson, brought a very helpful message on that subject. The Saturday meeting for worship took the form of a Prayer Retreat. We were specially urged to search our own hearts for any inward conditions that are similar to world conditions which have resulted in the present war. Nora Craven, pastor at Pleasant Plain, brought a deeply moving message on the spiritual conditions essential to effective intercessory prayer. Her message was followed by a period of prayer in which confession and intercession for conditions of peace were intermingled. The Saturday afternoon meeting was in care of Alice Brown, Quarterly Meeting Superintendent of Public Morals, and took the form of a radio broadcast.

Sunday forenoon Herbert Wood, of the Meeting at Rubio, brought a message on the subject of "The Indwelling Christ." He spoke of what Paul in Colossians 1:26, 27 calls the "mystery of Christ in you." His message was under three heads, "Christ in you, the cause of conflict; Christ in you, the basis of unity; and Christ in you, the hope of glory." The Sunday afternoon

meeting was specially for young people. The pastor of the Christian church at Sigourney was the speaker.

* * * *

Bloomington Quarterly Meeting, of Western Yearly Meeting, convened on Fifth Month 15, 1943, in Bloomington, Indiana, with a good attendance considering the downpour of rain. In the Meeting on Ministry and Oversight Leona Stout of Coloma meeting led a helpful devotional period. Merle L. Davis, of Richmond, discussed "The State of the Church." In the hour of worship, Merle L. Davis brought a stimulating sermon from the text, "Thus saith Jehovah, seek ye me and ye shall live." In the afternoon, following the business session, he showed pictures of Friends work in Mexico. John R. Walters, of New London Quarter, representing the Peace Committee of the Yearly Meeting, spoke in the interests of that important department of work. Frederic E. Carter, general superintendent, and his wife Ethel Carter were present on Sunday. He made an inspiring short talk in the Bible School, and in the meeting for worship, brought an uplifting message.

Bloomington Friends are glad to announce that Lee and Flora Partington will remain as pastors for the year 1943-44.

Twenty-five members of the Charles L. Coffin Memorial Class in the Bible School (high school boys and girls) presented in a most commendable manner a pantomime, "That Cause Shall Never Be Lost," on the evening of Mother's Day. The meeting house in Bloomington was well filled with an appreciative audience. The teacher, Achsa Chapman, and her pupils were highly complimented on the success of the evening's program.

* * * *

Friends Memorial Church, Muncie, Indiana, announce with deep gratitude the rich blessings granted them in the month of June 1943.

On Wednesday evening, June 9, a reception was given a large group of new members just received into the meeting. Notable in benefit was a contest, mixing the new and old members, in which every one present must ask and write the name and address of each one they did not know. Good music was enjoyed and an uplifting prayer meeting of thanksgiving held.

Sunday the 6th, a Recognition Service was held for all high school and college graduates of this year, who are attenders of this meeting. This group included three honor students; one of whom, Wilma Vlaskamp, received the Maring Scholarship to Earlham College.

Sunday, June 13, ten babies were brought forward by their parents, for

consecration to the church; and the church consecrated itself, through the pastor, William Sayers, to the Christian care of the babies. Each child was given a small Bible, and the spiritual beauty of it all rested like a benediction upon the meeting.

At Monthly Meeting, June 16, this meeting recognized with very real appreciation, the ending of two decades of untiring shepherding of the flock by William and Flora Sayers. These have been twenty years of loving Christian fellowship between pastor and congregation in Muncie Meeting of Friends.

* * * *

Greenville Quarterly Meeting was held at Greenville, Iowa, June 19-20, 1943. Those present from outside the Quarter were our Yearly Meeting Superintendent, Paul Barnett, and Charles Haworth, representative of William Penn College. Both contributed largely to the interest and benefits of the sessions. Paul Barnett brought gospel messages on Saturday and Sunday that were a great inspiration. His consultations in business meetings and with local boards met a real need at this season of the year.

Charles Haworth gave large information about our college in the business session and addressed, to their delight, our young people on Sunday afternoon. Both Arnolds Park and Greenville report their work with young people still hard-pulling but very worthwhile. Both meetings have satisfactory groups of children in the Sunday school. Flannelgraphs are being used effectively. The Quarterly Meeting is much encouraged with the new system of finance employed this year. Funds on hand prove the merits of a budget.

* * * *

Salem Quarterly Meeting of Iowa Yearly Meeting was prevented by rain and mud from holding the regular May meeting at Hickory Grove. Since Paul Barnett and family had already arrived in Salem, the Salem meeting invited us to meet with them on Saturday. Three from Stockport and the pastor from Cedar were in attendance.

Paul Barnett, superintendent of the Yearly Meeting, brought a very worthwhile message Saturday on "The Necessity of Using What We Have." The regular business meeting was held in the afternoon.

Decision was made to hold an all-day meeting at Hickory Grove on June 13. On that date, therefore, we held our regular morning services there. A stewardship program, which was to have been given at the regular Quarterly Meeting, was presented. The program was in charge of Mrs. Jessie Tomkins. Young people from Hickory Grove and several children from Stockport took

part. Talks on Stewardship were given by Carrie Wikoff, Mrs. Jessie Tomkins, Bessie Collins, and Clinton Nellis. A dialogue by two boys, an exercise by several girls, special music by Velma Crystal Watson, Clayton Mills, and Pearle Wikoff, and readings by Sharon Russell, Arlene Standley, and Ruby Mills, made up the program.

* * * *

On Sunday morning, May 16, A. Ward Applegate, minister of Wilmington Meeting, made the annual presentation of the work of all the sections of the American Friends Service Committee, and pledges for the year were taken at this time.

The Young Friends Group met recently with the young Friends at Chester Meeting on Sunday evening and at Fall Creek Meeting another week.

William Channell, a member of Wilmington Meeting, who was home on furlough recently from the C. P. S. Unit at Cheltenham Industrial School, spoke of his work at the opening exercises of the Bible School of his meeting, at the Sunday morning services of the Wilmington A. M. E. church, and in chapel at Wilmington College.

The Public Morals Committee has been active during the year, and on Sunday morning, May 23, they presented to all the adult classes information about the bills now pending in Congress against liquor advertising, together with addresses and materials for writing to Congressmen about these bills. The article, "America's Second Column," by H. J. Burgstahler, President of Ohio Wesleyan University, had been given to all teachers and many others for use in their classes.

At the May meeting of the Men's League, Willis Hall was leader of a forum on "Some Post-War Problems."

* * * *

The Quarterly Meeting of Friends held in Glens Falls, N. Y., May 9, 1943, was thrice blessed: a warm sunny day after so many that were gray and wet; a splendid attendance of one hundred twenty-nine; and the presence of James Farmer, our guest speaker. He is the secretary of the Interracial Fellowship, a branch of the Fellowship of Reconciliation, with headquarters in New York City. A college graduate, the young Negro spoke with excellent English and freedom, showing a fine Christian spirit throughout. The purpose and principles of F. O. R. were made clear, convincing his listeners of the real worth-while efforts being made to right the wrongs of his people.

F. O. R. was organized in 1914 and now has 14,000 members in our country and about 13,000 in England, besides scattered groups throughout the world. Muriel Lester is its International Rep-

representative. It is hoped that A. J. Musty will represent them at the Peace Table.

He held the attention of all in the meeting. We were instructed and also strengthened in our convictions that his is a righteous cause. At the close of the afternoon business session he very kindly answered many questions. To show how it is hoped to bring about these reconciliations, he gave several "cases" showing how foolish and unfair are zoning restrictions and the Jim Crow regulations also, which are the most irritating of all their problems. Most Negroes are trying to wait patiently for the righting of their wrongs but many are increasingly bitter. Now instead of hearings being requested, they are demanded. This dangerous attitude is greatly aggravated by political and military bias as to color lines. Surely they, who are not to blame for being in our country, should receive kindness and consideration. At least they should be helped by equal opportunities.

* * * *

At the Anderson, Indiana, Meeting of Friends was held the June Quarterly Meeting on the 19th, with good attendance from the various meetings, also a few Friends from Indianapolis and other places. There was a Meeting of Ministry and Oversight in the morning. Following this, there was a talk by Murray Kenworthy which was well received. A basket dinner was served to all at noon with a bountiful supply of food regardless of food rationing. The business meeting was held in the afternoon. An announcement was made at this time that the Anderson church had lifted the mortgage on the parsonage and is now out of debt. A committee was appointed at the last Monthly Meeting to plan a suitable all-day meeting when the mortgage would be burned. It will be the first time the church has been free from debt. This meeting is supposed to be held soon. Those who belong now, those who formerly lived here, and other Friends from various places concerned, will be invited and welcomed.

* * * *

The young people of the Gasport, New York, Meeting, have just completed a very worth-while task. They solicited local and non-resident members and friends of the meeting, who each purchased one or more hymnals for use in the meeting. Over 100 were ordered in this way. On Sunday evening, June 13, was held the dedication service, with Prof. Gustav Lehman in charge. He is instructor in music and voice at Colgate-Rochester Divinity School. Many Friends will remember Prof. Lehman who was at one time associated with Earlham College.

In the front of each hymnal is a gift paster with a picture of the meeting-house and the name of the contributor. Many were presented as a memorial to loved ones, some for sons in the service, and sons in C. P. S. camps.

On Sunday evening, June 20, in the Gasport Meetinghouse was held the annual High School Baccalaureate Service. The valedictorian, Miss Geraldine Harkness, and three others in the graduating class, are active members of the Meeting. The pastor of the Meeting, Guy Thomas Fattaruso, delivered the baccalaureate sermon. The new hymnals were greatly appreciated in this service.

Our World

THE AMERICAN CHRISTIAN ASHRAM

Something new has come into the life and program of our churches in America through the Christian Ashram. The first two were held in 1940. They have been continued annually since then so that in 1941 three were conducted, and 1942 four were held, which had a total attendance of 864. There are four Ashrams planned for this summer during July and August as follows: July 7-17, San Francisco Theological Seminary, San Anselmo, Calif.; July 17-31, Green Lake Bible Institute, Green Lake, Wis.; July 31-August 14, Geneva Point Camp, Winnepesaukee, N. H.; August 14-28, Mars Hill College, Mars Hill, N. C.

These Ashrams from the beginning have been held under the auspices of the Department of Evangelism of the Federal Council of Churches. They are of the church, by the church, and for the church. Therefore this is not an independent and temporary institution. Jesse M. Bader will direct the first and fourth Ashrams this summer. Oliver K. Black will direct the second and third ones. E. Stanley Jones will be present at all four Ashrams. His daily morning messages will be on the theme, "The Christ of the American Road," which will be the title of his next book. Many other outstanding men and women will be on the faculty of each Ashram.

* * * *

A resolution urging the modification of the immigration and naturalization laws to eliminate discriminatory restrictions based on racial grounds was presented at the public hearings before the House Committee on Immigration and Naturalization in Washington recently by Walter W. Van Kirk, executive secretary of the Department of International Justice and Goodwill of the

Federal Council of the Churches of Christ in America.

The resolution, which was adopted by the Executive Committee of the Federal Council on May 18, declared that such racial discrimination is unchristian, undemocratic and contrary to proved scientific facts, and expressed the hope that Congress would "take immediate steps to modify these laws to allow natives of all friendly countries, otherwise admissible, to enter this country under the existing quota system and become citizens on the same terms as immigrants from non-Oriental countries."

The petition to Congress was signed by forty-eight eminent church leaders.

* * * *

The Pacific School of Religion has developed a program of training for post-war rehabilitation work.

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Appointment of Isaac K. Beckes, pastor of the Humphrey Street Congregational Church, New Haven, Conn., as director of the Department of Young People's Work of the International Council of Religious Education, has been announced by Roy G. Ross, general secretary.

EDUCATION BY CONTRACT

"The colleges and universities have entered a new phase of their history, the phase of education by contract," writes Robert M. Hutchins, President of the University of Chicago, in the *Bulletin* of the American Association of University Professors. "Institutions are supported to solve problems selected by the government . . . in fields and by methods prescribed by the government, using a staff assembled in terms of requirements laid down by the government . . ."

"I see no reason to suppose that education by contract will end with the war. On the contrary, a government which has once discovered that universities can be used to solve immediate problems, or to pretend to solve them, is likely to intensify the practice as its problems grow more serious . . ."

"It may be that these developments are transitory afflictions. It may be that they are necessary. Still one wonders why they have not taken place in England, where the constitution, activities and staff of the universities have remained substantially unchanged by the war. One wonders how Charles Dolard of the Carnegie Corporation can report after a survey of the Canadian universities that Canada still assumes that trained minds are a natural resource and is still conscious of the fact that war presents problems which cannot be solved with a slide rule."

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

YES, THIS IS RELIGION

Men of Athens, I perceive that you are in every respect remarkably religious.

ACTS 17:22 (Weymouth).

* * * *

Were one asked to characterize the life of religion in the broadest and most general terms possible, one might say that it consists of the belief that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves thereto. This belief and this adjustment are the religious attitude in the soul.

WILLIAM JAMES.

* * * *

Any man who has a religion is bound to do one of two things with it, change it or spread it. If it isn't true, he must give it up. If it is true, he must give it away.

ROBERT E. SPEER.

* * * *

Science bears no crosses. Only love knows how to bear a cross. There are limits to which science can go, but beyond those limits religion still ventures forth. At its best science can give us knowledge and skills, discoveries and inventions. But it cannot give us motives and goals, courage and hope, steadfast character and the spirit of sacrifice. These come from the deeper springs of religion.

FRED EASTMAN.

* * * *

The ultimate truth in man is not in his intellect or in his possessions; it is in his illumination of mind, in his radiation of sympathy, in his recognition of this world not merely as a storehouse of power, but as a habitation of men's spirit, with its eternal music of beauty and inner light of the Divine Presence.

RABINDRANATH TAGORE.

* * * *

Bring us thy peace, O Silence!
Song is sweet;

Tuneful is baby laughter, and the low
Murmur of the dying wind among
the trees,

And dear the music of love's hurrying
feet;

Yet only he who knows thee learns
to know

The secret soul of loftiest harmonies.

JULIA R. DORR.

* * * *

Religion has hard sledding in the modern world because we live in a thing-centered civilization. Jesus made

God and human personality the supreme objects of devotion; our society does not. His interests were primarily in *worth*, not in *use*, and as a consequence he was appreciative of persons while we are possessive of things. Religion produces but is also produced by moral attitudes, and a depersonalized society is bound to be an ethically insensitive and an irreligious society.

GEORGIA HARKNESS.

* * * *

Through these and other kindred processes psychiatry sees the radical transformation of personality taking place, and whether intentionally or not confirms the age long affirmation of religion that human nature is plastic, that no man needs to stay the way he is, that as a desert, irrigated, can become fertile, so seemingly hopeless cases of personal failure can be remedied. The minister pleading the need and possibility of spiritual rebirth is not nearly as lonely as he used to be.

HARRY EMERSON FOSDICK.

* * * *

"A missionary in China," Dr. Fosdick related, "found himself in an inland town far off the beaten track, and there to the crowd that gathered about him on the street, he told the story of Jesus; how he cared for people, healed their diseases, recovered them from their sins. 'Ah, yes,' said the head man; 'we knew him; he used to live here.'"

"No," said the missionary, "he lived centuries ago in another land."

"Not so," said the head man; "he lived in this village, and we knew him." And they took the visitor to the village cemetery and showed him the grave of a medical missionary, who a few years before had served and healed and died there. After all the head man was right. Jesus had lived in that village while that medical missionary was there!"

* * * *

Come close to every one of us. Past all those inner barricades that we erect against Thy coming, Oh Spirit of the living God. When the secret doors unlock may there be found no wicked way in us. Comfort our sorrows. Encourage our disheartenment. Strengthen us when we are weak. Increase our faith. Amen.

ANONYMOUS.

North Carolina Yearly Meeting announces that Fredric E. Carter has accepted the position of Executive Secretary for the Yearly Meeting, and will begin his work there in September. For the past seven years he has served as general superintendent of Western Yearly Meeting.

Book Reviews

THE NEW ORDER IN THE CHURCH BY WILLIAM ADAMS BROWN

Abingdon-Cokesbury Press, 1943
189 pp., Price \$1.50.

The author sees a Church whose effective service is greatly weakened by denominational self-consciousness. To overcome this weakness he proposes a "New Order" or such change in the current system of church government as will permit denominational units to do together those things which are now neglected because of present-day division.

All agree to the tremendous responsibility of the Church for postwar reconstruction. The New Order, however, would be nearer a realization if we agree that our distinctive contribution can be best made by demonstrating among ourselves that the political and economic changes which we recommend to others are practicable in the Church.

"If the Church," says Brown, "is to fill its place worthily in the postwar world a radical change in its own order is necessary." This change, he says, must consist in the development of an interchurch agency which, emphasizing points of agreement and carefully studying points of disagreement, shall be given authority to represent the Church as a whole and to act for it in the region of common concern.

The purposes of this newly ordered Church are: "Common witness to the redemptive love of God as manifest in the cross of Jesus Christ; response to that love in common penitence and thanksgiving to God and common ministry to all in need, and sharing of this experience of new life in God through a system of education in which religion is given its rightful place; finally such changes in the organization of the churches themselves as may prove to an unbelieving world that they take their words about the need of radical social reconstruction seriously."

The Ecumenical Movement, the first important step toward the New Order, has and is making possible a unity which transcends difference and makes common witness possible across denominational lines. This united movement is helping to solve the most compelling of all postwar tasks, that produced by ecclesiastically sovereign denominations, and is enabling the glorious institution, the Church, to speak and act as one.

ISAAC HARRIS.

By prudence we may get the better of misfortune.

CHRISTIAN EDUCATION BOOK - OF - THE - MONTH

CHRIST AND CHRISTIAN EDUCATION
BY WILLIAM CLAYTON BOWER

Abingdon-Cokesbury Press, Nashville,
Tennessee. Price, \$1.00.

In *Christ and Christian Education*, Dr. Bower gives a comprehensive survey of Christian education during the last nineteen centuries; changes have always "been in relation to changes in the general culture and in the life of the Christian community."

The church's pattern for Christian education is to be found in the educational ministry of Jesus. "Religion with Jesus was a vital experience of life in terms of spiritual values and of its responsible relation to God. It was a direct experience, "unmediated by tradition, ritual, or ecclesiastical institution." Modern Christian education is seeking to restore this functional concept of religion which Jesus taught, rather than a religion dominated by tradition. Tradition only "marks the place where God has been," and is valuable only when "brought into functional relation to the experience of living persons."

Religion is something more than a recovery of tradition; it is "achieving a Christian quality of life for ourselves." The Bible was the "Living Word" because it was functionally related to the experience of the Hebrew people. When it is functionally related to the experience of living people, it is still the Living Word, and becomes "the most precious legacy of our Christian heritage."

The author gives a challenge to the church to examine its program of Christian education in the light of the educational ministry of Jesus.

H. EARL COX.

A YOUNG MAN, A FRIEND, AGE 17, graduate of Westtown School, with experience on dairy farm, desires employment on a farm in the Middle West. Write to Jackson H. Bailey, 6 Bowker Street, Brunswick, Maine.

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AMONG OUR CONTRIBUTORS

CHARLES F. THOMAS — Secretary of Young Friends of the Five Years Meeting, residing at Richmond, Indiana.

H. EARL COX—Pastor of Meeting at Fairmount, Indiana.

H. MILLARD JONES—Member of Five Years Meeting Board on Public Morals, Youth and Education Secretary, United Temperance Movement, Inc., Minneapolis, Minnesota.

ISAAC HARRIS — Pastor of Friends Church, Amboy, Indiana.

ALBERT L. COPELAND — Pastor at Westfield, Indiana, Presiding Clerk of Western Yearly Meeting.

JOHN FOSTER DULLES—Chairman of Commission to Study the Bases of a Just and Durable Peace, the Federal Council of Churches. Mr. Dulles is an attorney.

MARRIAGES

BURNSIDE-HARSHBARGER — Dorothea Mae Harshbarger to Charles Burnside, on June 5, 1943, at Bradford, Ohio, M. Marie Cassell, officiating.

NEWTON-SATTERLEE — Virginia Evans Satterlee to David R. Newton, in the morning meeting for worship of 57th Street Meeting, Chicago, June 27, 1943.

BIRTHS

HALL—To Albert and Charlotte Hall, Plainfield, Indiana, a daughter, Alberta June, June 4, 1943.

MERRILL — To Elmer G. and Milley Merrill of Mooreland, Indiana, on June 22, 1943, a son, Joseph Stephen.

DEATHS

COPPOCK—Fred C. Coppock, faithful member of Ludlow Falls, Ohio, Friends Meeting, passed away March 25, 1943, after an illness of many months, at sixty-six years of age. He is survived by his widow, Bertha Coate Coppock; two sons, Harold and Charles; and a daughter, Helen Snyder; two sisters, one of whom is Lura Coppock Miles, and two brothers. Services were in charge of the pastor, M. Marie Cassell, assisted by Alvin T. Coate, a brother-in-law; also Rev. L. C. Talmage, pastor of the Congregational-Christian Church, Pleasant Hill, and Rev. Rohrer, pastor of the Brethren Church.

HESTER—Thomas W. Hester, June 1, 1943 at Newberg, Oregon. He was born at Fountain City, Colorado, August 24, 1877, son of William and Rachel Stafford Hester, who settled at Vermilion Grove, Illinois, in 1878. After graduating from the academy there in 1895 he came to Newberg, Oregon, to attend Pacific College, graduating in 1898. He married Dell Hampton in 1899. Later he completed a medical course at the Oregon University. He practiced medicine in Newberg since 1911 to the time of his death. He was extremely active in both the affairs of the college and the church, having served

as President of the College Board for the past ten years. He is survived by his widow; two sons, Dr. Homer Hester, Ralph Hester; two daughters, Mrs. Marie Allen, Mrs. Helen Wood; and eight grandchildren. Services were conducted by Lloyd Cressman and Gervas A. Carey.

HINSHAW — Cecil Freeman Hinshaw on May 22, 1943 at Newberg, Oregon. He was born January 3, 1901 at Goldendale, Washington. At an early age, he, with his parents, Virgil Taylor and Hattie Elizabeth Hinshaw, moved to Newberg, Oregon, where he later attended Pacific Academy and College, graduating from Friends University at Wichita, Kansas, in 1924. He was married to Allie Rachel Smith in 1930. His real passion was service to God and humanity. For the past ten years he served as Clerk of the Monthly Meeting and was a member of the Board of Trustees of Pacific College. He was also devoted to the cause of world peace. Surviving are his widow; a son, Robert Cecil; his mother; two brothers, Virgil V., Frederick; and a sister, Ruth C. Replogle.

SIFFERLEN — Peter A. Sifferlen, aged five years,, son of Albert and Marion (Hill) Sifferlen of Methuen, Mass., on Sunday, June 13. Besides his parents he leaves a brother, Allan P., his grandfather, Eben Hill, and a grandmother, Mrs. Frances Sifferlen. John Harvey, Lawrence Friends minister, conducted the services.

STEWART — Charles E. Stewart, was born on April 13, 1874, and died unexpectedly with a heart attack, on May 27, 1943. He was a valued member of the Friends Meeting at Ludlow Falls, Ohio. His wife, Elvurta Thomas Stewart, and a number of nieces and nephews survive. Last rites were held on May 29, in charge of the pastor, M. Marie Cassell.

TERRELL—Effie Jackson Terrell, on April 23, 1943, daughter of Lindley and Louie Hunt Jackson. She was born in Farmland, Indiana, February 20, 1872. Later she attended Washington Academy in Kansas. She also resided in Pasadena, California, coming to Newberg, Oregon, in 1896, where she graduated from Pacific College in 1898. She was married to Clifford N. Terrell in 1900. For a number of years she was a teacher in the Newberg public schools. As a member of the Newberg Friends Meeting she had an active part in the affairs of the church and college until her failing health prevented. She is survived by her husband, Clifford N. Terrell; a daughter, Pauline Rainford; a son, Horace C. Terrell; and two brothers, Fred C. and Ernest E. Jackson.

WHEALDON — On fourth month 30th, killed in action in Africa, Rowan Robert Whealdon, a member of Montclair Meeting of New York, aged twenty years, son of Rowan and Margery M. Whealdon.

WOOD — Azenath Wood, on May 26, 1943. She was one of the founders of Lawrence Friends Meeting. John Harvey, minister of Lawrence Friends, conducted the services at Lawrence, Massachusetts, following services held at Pittsfield, N. H.

Custom may be a tyrant.

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NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street and Fifteenth Street Meetings will be held at the Friends Meeting House, 144 East 20th Street, New York, N.Y., from May through September, Sunday at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 211 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

We must be dependable and honorable as well as kindly disposed and charitable.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a. m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROWbridge 6883.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 19066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, at 11:00, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a. m., Divine Worship 11:00 a. m.; Thursday 6:30 p. m. Supper; Worship and Discussion 7:30 p. m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a. m., Herbert Huffman, Minister. Riley 5224, office telephone.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m.

SUMMER ENROLLMENT

Applications already received are sufficient to fill all places now available for the year 1943-44. Friends children will be given preference in filling vacancies if applications are for either the First or Second Class.

Consultation at the school or inquiries by correspondence are invited.

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